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Amanda P. Danforth,
from your friend,
Mrs Sally Prescott,
Boston,
Mass

(March 16 1875)

Jed B Prescott

Mayer & Stelfield's Lith.

MEMOIR

OF

JEDEDIAH B. PRESCOTT,

LATE PASTOR

OF THE

CHRISTIAN CHURCH

IN

MONMOUTH.

MONMOUTH, ME.
PUBLISHED BY REQUEST.
1861.

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TO THE READER.

This memoir was written by the author but a few months previous to his death. After commencing the work his health began to fail, and it was soon evident that disease was about to do its last work on his mortal frame. He endured all his sufferings with the greatest patience and resignation, waiting only for his last great change, which took place on the 19th of June, 1861, when he bade farewell to all earthly scenes and passed to that brighter world where parting is no more, and to meet his many friends who have gone before. — And now, —

> "He resteth where the flashing stream
> Flits fast along the shore
> But in that sleep without a dream
> He heareth not its roar."

The writer hopes this little work may go forth among his friends witnessing for Christ and his kingdom, bearing testimony of the author's devotion to virtue and Christian piety — so that "though he being dead yet speaketh."

OBITUARY NOTICE.

THE following remarks on the death of the author, is taken from the "Herald of Gospel Liberty," published at Newburyport, Mass.

DEATH OF FATHER PRESCOTT.

Rev. JEDEDIAH B. PRESCOTT, of Monmouth, Me., departed this life for the land of spirits, June 19th, 1861, aged 77 years.

The deceased was born in Raymond, N. H., April 10th, 1784, and removed to Maine when he was twenty years of age. He was concerned in the first organization of the Christian Church in Monmouth, and early labored in the promulgation of the principles of the Denomination in the State. He met with many difficulties and severe trials, at that early period, as a pioneer of a new cause in a new country.

At the time of Father Prescott's death he had been a professor of religion over fifty, and a preacher of the Gospel more than forty years. He leaves a wife and four sons to mourn the loss of a devoted husband and beloved father; yet they feel that they cannot ask his return to a world of sorrow, when he has finished his work, and is at rest in the Lord.

He died as he had lived — a good man, for whom death had no terrors. Happy in prospect of his change, he smiled on the grave, as he passed the Jordan of death. He leaves a brother eighty-four years of age, who came one hundred and twenty miles to bid him adieu.

Our departed brother spoke of his approaching change days before his death, and had no anxiety to live. He had experienced enough of the sorrows of life to desire to be at rest in the Lord. Just before his death he remarked to one of his sons, that it was a consolation to a dying man to know that his life had not been entirely devoted to selfish ends — that he had tried to do good to others.

Last fall he visited two sons in Boston, and a brother in New Hampshire, enjoying his journey, and experiencing that pleasure in viewing various objects in city and country, which is common to those much younger in years. After his return home he seemed to feel little interest in this world's concerns. He wrote a short history of his life, finishing it a few days prior to his death.

Father Prescott had an excellent gift of song, and was one of the sweet singers of our Israel. His last song on earth was —

> " Consider all my sorrows, Lord,
> And thy deliverance send ;
> My soul for thy salvation faints ;
> When will my troubles end ? "

His last sermon was founded on the text: " The kingdom of heaven suffereth violence ; and the violent take it by force."

His funeral was attended by an immense congregation, on Sabbath, June 23d. The sermon on the occasion was preached by Rev. S. Bickford, from the text ; " We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The Methodist and Congregationalist ministers assisted in the services.

According to our brother's wish, his remains were taken in charge by the Masonic Fraternity, and he was buried with the honors of the Order.

Thus another of the fathers has finished his noble work, and been called to his reward. His name and memory are loved by multitudes, who speak of his goodness and worth as a man and a christian.

PREFACE.

The following work has been written at the request of a number of my friends, who were desirous to know the events that have been connected thus far in my pilgrimage through life. I have written nothing from any prejudice to any people or individual, but have stated events just as they have transpired, without saying who was in the error, if there was any. It is not probable that my course of life has been without fault, but if in any act I have erred, I can say with Paul that I did it ignorantly and not from ill-will to any one.

I have tried through life to ascertain what God has required of me and what my duty was, for I did not wish to run before I was sent or take a course different from others to make myself notorious in the eyes of men, as I would answer to God at the Judgment seat of Christ.

I have been somewhat particular in giving the impressions of my mind, believing that others may have similar exercises and not know from whence

they proceed; hence they feel justified in resisting those impressions, not realizing that they are from God; but in these days men are better taught than they were in my youth; they were then taught to resist those impressions, that it was enthusiasm and delusion which produced these feelings. There were religious teachers who did not believe in the new birth, or that it was possible to know that our sins were forgiven, and thought that such a declaration was blasphemy, so true is it that —

> "Blind unbelief is sure to err,
> And scan his works in vain;
> God is his own Interpreter,
> And he will make it plain."

I have through all my life labored under great disadvantage from the want of a proper education. I have never been a day to school since the year 1800, and previous to that only to a woman's school. Our school books at that time, were a primer, spelling book and testament. No grammar was taught in those schools and if the reader discovers many errors, he must exercise that charity which covers a multitude of sins.

J. B. Prescott.

MEMOIR.

I WAS born in the town of Raymond, county of Rockingham, State of New Hampshire, April 10th, 1784. My father's name was Ebenezer, and my mother's before her marriage was Phebe Eastman. They had six children, four sons and two daughters, their names were as follows: — Ebenezer, Phebe, Elisha, Lydia, Jedediah Brown and Tristram; my sister Lydia died when she was one year and a half old. My parents belonged to the Congregationalist Church and educated their children in the order and rules of that Church; they were very strict observers of the moral law, especially in

observing the Sabbath; we were not allowed to stay from church, to range the fields and visit our friends as is the custom in these modern days. My parents had no sympathy or fellowship with other religious denominations, especially the Baptist. In those days they had no settled preacher in that town, but most of the time engaged the services of different ministers, if at any time they were destitute; their meeting-house was not open for the use of any other denomination.

Dr. Samuel Brentwood occasionally lectured in the town, but he was obliged to preach in barns or private houses, and he and his followers were considered as wolves in sheep's clothing, and disturbers of the peace of the community; this was the reputation they bore and not being allowed to hear for ourselves we supposed this was really their char-

acter, and thus things continued until the death of my father which took place in the following manner: On the 8th of January, 1800, he and my mother and Mr. Levi Brown and wife went on a visit about a mile to Esquire Swan's, in going they had to cross a bridge which was not railed, on their return the horse went off the bridge, throwing them all on the ice and dashing the sleigh into fragments; it is supposed they all lay in a senseless state for at least half an hour, until they were found by some boys who were skating on the river. When found they were sitting on the ice, with the exception of my father who was insensible but still alive, this was about nine o'clock in the evening; by some means they succeeded in getting my father to the nearest house. I was at home with my brother Tristram, my brother Elisha had gone to a Christmas

ball. A boy came to inform me what had taken place at the bridge, I went with all speed to the place but they had reached the house, no one was able to give any account of the cause of the accident as they were all for a time insensible. I was at a loss to know what to do as there was no one in the house but two old people and a boy, however, I went about half a mile to Mr. Page's and found their son David at home, who, with his mother went as soon as possible to render assistance, we sent to the ball-room for my brother and other help ; Mr. Page had gone to Epping for a physician who came, but on examining my father he considered his case of such a nature that he was unwilling to do anything without counsel and desired us to send for his brother from Chester, he arrived about daylight and after an examination of my father concluded that

nothing could be done for him, — the seam of his head was parted causing a leak on the brain; he lingered until the nineteenth of the month when he expired; consciousness was restored a few days before he died, but he could in no way account for his situation; — he wished us to send to Brentwood for Dr. Samuel Sheppard, the Baptist minister, when the minister came we found he wished to make confession of the hardness he had felt towards him and the unkind speeches he had made about him. I heard the whole conversation and well remember what was said. — When the Doctor entered the room, my father raised his hands and said, "Behold a child of God," the Doctor replied "I hope, child, you are not mistaken." This confession convinced me that sectarianism is not the religion that Christ taught and from that time to the present

I have disliked that spirit wherever it existed. The friends who were with my father at the time of the accident were badly injured, they became sensible the next day but none of them had any recollection of any thing after they reached the bridge from which they fell, they all soon recovered.

I will now leave them and come to my own experience and try to relate some of the dealings of God with me. After the death of my father my attention was called to the subject of religion, and the idea that I had formed in my mind of the character of God from what I had been taught gave me great distress, I had no one to open my mind to, but I tried to get what information I could by reading the Bible and listening to preaching. I remember a sermon delivered by Rev. James Thurston of Exeter, from this text, "He that believeth on

the Son of God hath the witness in himself," but I got no relief from that sermon, the witnesses were all against me, and how I could obtain the witness that I was born of the Spirit I could not tell, and not only so, but I had heard that a person could not know their sins were forgiven. I could not reconcile such doctrine with the Scriptures and it caused me much perplexity of mind, — thus I went on for some time in the dark, at last word came that a travelling minister would preach at the tavern in the centre of the town ; I felt very desirous to attend as I had heard much said against that class of preachers, and I accordingly went, but unbeknown to my mother. I found a large collection of people at the house and I looked around for the minister but I could see no one who looked like a minister, many strangers were present and I was anxious

for the strange preacher to arrive; I noticed a man sitting in the door between two rooms, he rose and sang a hymn and then knelt in prayer; this seemed strange to me as I had never seen the like before, by this time I had arrived at the conclusion that he was the minister. After singing another hymn he opened the Bible and read a text of Scripture found in Solomon's Songs, 4th chapter and 16th verse, "Awake, O, north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits."

He went on to speak of the winds, what they represented, that it was the influence of the Spirit of God upon the heart of the sinner, a convicting and comforting influence; he referred to the garden and the fruits and the beloved

which was Christ, and he gave such a description of his character in all its loveliness that it completely captivated my affections and I saw such a contrast between his character and mine that it gave me great distress of mind; I never before had heard the character of God portrayed in that light, but rather as a Being full of wrath and indignation against sinners and their prayers were an abomination in his sight, that none but ministers and Christians could pray acceptably; but a great change was wrought in my mind, instead of the unreconciliation being in God it was in myself, and my sins placed me at a great moral distance from God, and I could not be happy without being changed into his likeness, his goodness to me appeared so great that I was led to abhor myself and repent in dust and ashes; thus I went home broken down in my mind, I

could not conceal my grief for my tears would flow, my mother inquired to know the cause but I could not tell her, for I did not know, but when she learned I attended that meeting she said they had deluded me for I was too young to know anything about religion; my brother found me praying in the barn for which I was sharply reproved by them all, and I was so severely rebuked that it seemed as though my poor heart would break. The effects of that meeting were spread about, for several persons in the neighborhood were similarly affected, and I was forbidden to attend the meetings or to associate with those who did attend. I obtained a small hymn book which contained many hymns that so correctly described my feelings that I cherished it as something sacred, but when my mother found it in my possession she hid it from me. The parents of those who had been

wrought upon were troubled to know what course to pursue, and the minister advised them to permit their children to attend social dances and other amusements and by thus associating with their youthful companions their attention would be thrown from their troubles ; — thus you see by what influences I was surrounded and hedged in on every side.

About this time my sister Phebe who was married and lived in the town of Deerfield, was "brought out" as they called it in those days when one experienced religion ; this was an additional trouble to my mother, and to show the reader my ignorance of these matters I will relate one simple fact. When we first learned that my sister Phebe was "brought out" I supposed she had committed some crime of which she had been found guilty, and I inquired of my mother what Phebe had done, she re-

plied, "nothing, only she has been led away by those travelling preachers who go about to craze people." The same man who preached at the tavern in Raymond was preaching in Deerfield, his name was Jeremiah Ballard, of the Free-will Baptist Church, he came from the West, — I do not know from what part of the Western country.

As there were no one to whom I could relate my feelings I felt desirous to see my sister and at last obtained leave to visit her, and never did I walk nine miles with greater expectation of enjoyment. When I arrived in sight of the house I saw people sitting in the doorway and as I drew near I heard them singing. O, how it sounded to me. I thought I would give all the world if I could be as happy as they appeared to be. They were singing the 150th Hymn, Second Book, in Watts' Hymn Book —

"Join all the glorious name," and several of the young converts had called in for a religious interview, and it was as happy a company as I ever saw. I finished my visit and went home but it was like going to prison. I did not long remain at home but went to live with my brother Ebenezer to learn the house-carpenter's trade. My brother was much opposed to this strange sect of religious people and owing to his influence my mind began to grow dark and I lost my serious impressions and began to take delight in my former course of vanity. I continued in this way till the death of my mother which occurred as follows:

I went to Exeter to attend to some business, and the last of the month mother and my brother Elisha went to Exeter to attend the Probate Court, it was on Saturday and mother gave brother

Ebenezer permission to take her horse and go home while she and I would go to her sister Folsom's about a mile below the village to spend the Sabbath and we would go home on Monday. She was taken sick that night with a fever and died the next Sunday afternoon. As it was evident she was failing she told the family she wished to see me, they called me from another room. I went to her bedside and she took me by the hand and asked me the state of my mind, I told her I had lost my serious impressions and cared nothing for the people who had caused her so much trouble; this seemed to distress her very much, she said she was the whole cause and if I lost my soul, she would be the means of it and there was but one way to avoid it and that was, if I would promise her that when I had any more serious impressions I would heed them, I

might obtain salvation, for God had given her an assurance that he would give me another opportunity before I died. If I would make her this promise she should be clear of my blood and could die in peace. I made her the promise she asked. She also wished me to carry her dying confession to the people whom she had injured and reproached. Here we have another example of the awful effects of sectarian prejudice, and I fear that many will lose their souls in consequence of it, they close up every avenue of light and have caused more bloodshed than all the wars of wicked men since the creation. The remains of my mother were carried to Raymond and buried beside my father and there I leave them to rest till the morn of the resurrection.

My mother's death made no impression on my mind, my heart was as hard as stone and wholly given up to vanity.

In the course of that year, twice I came near losing my life, once by drowning in Exeter river, and once by falling from a building, which so disabled me that I could not work at the joiner's business, and the next spring I went to Brentwood to learn the trades of tanner and shoemaker with Jabez Smith. I was to work three years, clothe myself, have no schooling, and be free when I was twenty years old, this bargain was made by my brother Ebenezer who was my guardian at this time. My mind was vain, though at times I would have serious impressions and they would come when outwardly I would seem the most free from them. It appeared sometimes as if the Lord meant to make a public example of me, for when I was trying to enjoy the society of my young friends, my mind would be so struck with thoughts of death and eternity that it would destroy all my

happiness — I felt more like falling on my knees and praying and crying to God for mercy, for I could not join in their sports.

I will relate one circumstance. I was naturally fond of music — the interest in singing at the meeting-house had very much abated, as a minister had just been settled the old people wished to establish a choir, and they told the young people they would engage the services of a good teacher if they would attend and learn to sing, they soon obtained a large number of pupils, they soon obtained a large number of pupils, the school commenced in August and was continued until the next spring, two afternoons or evenings every week, and at the close of the school we could perform any piece of music that came to hand. We often met to improve in singing and took great delight in trying to excel; at one time

we were performing a piece and it sounded so melodious I was completely enraptured, but something seemed to say,— "What is this compared to the melody of Heaven?" I thought, shall I ever be permitted to join that band? Something said, "not so long as you sustain the character you now do." My heart begun to swell, my convictions came upon me with such weight it seemed as though they would crush me — I trembled from head to foot and dared not open my mouth lest I should cry aloud, — some thought I was going into a fit. This was before sunset, I remained in this condition till sometime in the night, before I dared to speak. I had been trying to frame some excuse for my conduct when I hit upon the following: I said I had been thinking of my situation and comparing it with theirs who were the children of rich parents and I a poor father-

less apprentice-boy trying to enjoy myself in their society of which I felt unworthy, they tried to comfort me and assure me of the respect they had always had for me. I succeeded in a few days in getting over the troubles of my mind for that time, occasionally I thought I would yield to my convictions and let the true state of my mind be known and fulfil the promise I made to my mother, but when I considered my situation I concluded to defer it till a more convenient season.

I continued in this state till the time of my apprenticeship expired which was in April, 1804. When I left my good master and his agreeable family to go out into the world, without money, without an education, without father or mother, not knowing where my lot would be cast, none can tell my feelings but those who have experienced the same. The morning

I left, my master gave me ten dollars, saying it was double what he had when he was free, and if I would add as much to it when I arrived at his age he would call me a good fellow.

I now felt desirous to obtain employment and chanced to meet with a man who wished to engage a man to work at tanning and shoe-making, he was a stranger, but I supposed he resided in Exeter; after some conversation I found he lived in Readfield, Kennebec county, State of Maine ; this brought me into a straight place, for in those times a journey to Kennebec was considered a great undertaking, but I thought the matter over and decided that it mattered little where I was and I would go with him and work a year. I gathered up my little of worldly goods, took my pack on my back and started on foot and alone for Readfield ; on the 5th of May arrived there to com-

mence my year's labor. When I got as far as Epping, however, I found John Morrill was going to Winthrop to work on his farm, he had a colt with him and we made the colt carry our packs which was a great help, this in short, is the way I first came into Maine.

The name of the man who employed me was Elisha Bean, he was somewhat skeptical in his religious views and we often had long discussions upon the subject of religion. I believed in a state of future rewards and punishments while he took the opposite side of the subject. He said to me one day, "If I believed as you do I should not dare to act and use such language as you do." I was mortified at his reproof and thought I would try to do better, but my resolutions did not last long, I do not remember of having any serious impressions that summer, though I would think of religion at times.

I felt as though my heart would not again be made to feel on the subject of religion, but the old impressions did come again, however, and with double force. I think it was in September of that year, that the Methodists had what was then called a field meeting, I was so situated that I could not attend until the last day of the meeting, when I and several of my companions thought we would go in the afternoon ; we reached the camp-ground as they were about to commence the religious exercises, but as it began to rain they repaired to the meeting-house. A man named Joseph Baker preached. His text was in Acts, 13th chapter, 40th and 41st verses : " Beware therefore, lest that come upon you," &c. The sermon had but little effect on my mind — the meeting closed but in consequence of the rain the people remained awhile at the meeting house in conversation with the converts

and sinners ; a woman by the name of Dorcas Baker, sister to the man who preached, commenced conversation with me, I thought she regarded herself as so much better than I that I would try to defend my own cause and balance the scale between us as well as I could, we talked some time and attracted the attention of people about us ; she finally asked me if I did not wish her to pray for me, I told her I had no objections if she thought it her duty ; she wished me to kneel, I replied that I would not do it, I did not feel like it and I would not act the hypocrite ; she asked me if I would stand there while she prayed, I answered that I would if she did not pray too long, for if it stopped raining, I must go. I wondered while she was praying what course I should take when she closed, so when she concluded her prayer I responded with a long and loud Amen, which raised a laugh among

the unconverted. It had now ceased raining and we separated. The company that I went with after consulting what to do, decided to stop to the evening meeting and see it out as we called it. I do not relate these things by way of justifying my conduct, but that the reader may see the position in which I stood.

After taking some refreshment we went back to the meeting-house, it was an unfinished building with temporary seats and a joiner's bench for a pulpit. Lights were brought, the people collected, and the meeting was opened and conducted as a prayer meeting. Nothing of special interest occurred until a young woman by the name of Charlotte Sampson arose and began to exhort, I felt some interest in her communication as I was somewhat acquainted with her and believed she *enjoyed* the religion she professed; she had not talked long before she began to falter and

finally fell prostrate, this caused some disturbance in the meeting for a time, they took her up, laid her on a seat and I wondered that they did not use some means to restore her to consciousness, but they seemed entirely indifferent and continued shouting "Glory to God" for his power manifested in slaying sinners. Mr. Baker, the preacher, cried out "I wish that ungodly young man was here, I wish to know what he would say to this." I arose and said, I am here, sir, if you had reference to me in that remark, — the minister wished me to witness the power of God in that young woman's case. I went to where the lay and examined her, her eyes were open, no pulse was felt in her wrist, and no pulsation in any part of her body, I could lay my finger on the ball of her eye and no motion of the eyelid was perceptible, I could not perceive that she breathed ; thus she lay I should think for

over half an hour, but little was said during the time, but they told me if I would remain there until she came out of that state, if she appeared distressed, or was languid, or in any way affected by the exercise to attribute it to bodily infirmity, but if she came out happy I was to acknowledge it to be the power of God and the effect of religion. I consented to stay there, I soon saw the moisture gather in her eyes and she presently closed them and the tears ran down her cheeks, again she was still awhile, then raised her hands drew a long breath and in a low whisper, said "Glory!" and closed her eyes and was still as before; that word "Glory" went like a dagger to my heart. She then arose, took my hand and said, "Methinks I see Jesus," and began to exhort me to come to Christ. By this time I was completely broken down, my former convictions returned, my promisec came up before

me and it appeared to me to be the last call that ever I should have. I turned and went out of the meeting-house into a field, fell upon the ground and there resolved to seek the Lord at the loss of all things if there was any mercy for me. I said nothing to any one, I saw none of my young friends and went home alone. I did not wish to converse with any one for the people were strangers and I was fearful of being led astray as I had been in past times even by my best friends. I was a poor, wicked sinner in a strange country, without hope and without God in the world, and it seemed to me that a more miserable being could not exist out of hell. In this state of mind I continued for almost two weeks and it is impossible for me to relate the various exercises of my mind in that time, but one day while I was at work it appeared to me that my day of grace was past, that there was no

mercy for me and it was useless for me to strive any longer. I thought, must it be my lot to spend an eternity in belching out blasphemies against God and instead of enjoying the happiness of Heaven, be familiar with the harsh, discordant sounds of devils and damned spirits! This was more than I could bear, for I had such views of the loveliness of God's character and his goodness, that to be separated from him was all the hell I feared. I thought I would search my heart and see if I could find any principle there that would lead to such a course. I fancied myself to be arraigned at the judgment-seat of Christ. I fancied I had a view of the heavenly hosts and was about to receive the awful sentence "Depart into outer darkness where there is weeping, and wailing, and gnashing of teeth." I thought, how should I feel towards God for saving others and casting me off.

I paused a moment and something seemed to say, "You may decide your own case as you honestly view it."

I took into consideration God's dealings with me and my rebellion against him, and I could see no way that he could maintain his justice and save me; but bear in mind, I was not willing to be damned, and I said, if he sends me to the nethermost hell instead of reproaching him for his injustice I will love him for what he is. Here was a great difficulty in my mind, I could not love God acceptably, neither could he love me in justice, for I was all vileness and He all holiness. Quick as the lightning's flash something seemed to say "I love them that love me, and those that seek me early shall find me." I sprang on my feet and said, What is this? Again something whispered "You have stolen a promise that belongs to those who are saved and applied it to

yourself." I said, if it does not belong to me, I will not have it; I was now facing the window, looking at the pond which was as smooth as glass. I thought my mind was as smooth as that pond,—something said, "You thought your mind was like the pond this morning when its waters were turbid, what has caused this wonderful change?" I tried to get my trouble of mind again, but could not, it was all gone, though I could not even then feel like rejoicing. Sometimes I thought the Spirit of God had left me and that I should be overcome by temptation. One favor I asked the Lord to grant me and that was, not to suffer me to take my own life; I had been strongly tempted to commit that sin, it seemed to me that it was better for me to die than to live.

I remained in this state several days, I had no privilege of going to meeting or receiving instruction. At last word came that a prayer-meeting was appointed on

Kent's Hill, two miles distant, at Father Thomas' house. I went, hoping to learn something of my own case. I listened to the singing as I drew near the house and and thought if I could possess what they enjoyed I would do any thing the Lord required of me. It seemed as though something said to me, "Go into the room kneel down and ask the Lord to bless you with that which makes them so happy and he will give it you." It came with such power that I believed the blessing would be given. After much hesitation and revolving of the matter in my mind, I went in and knelt down, the next I can remember, I was standing on my feet and shouting "Glory to God!" I never before knew what happiness was, and I could say with the poet: —

"My night was turned to day
O, how calm, O, how calm;
I knew not what to say,
But cried, is this the way
Souls are born?"

Thus I have related in short, some of the exercises through which I passed during four or five years. I now found a good deal of enjoyment; I had some trials in regard to my duty in some things, the brethren wished me to be baptized and join the class, but I was fearful of going too fast or of being led by others when the Lord had not called me to go. I was like a little child trying to walk, small things would throw me down. I was surrounded with vain company and I felt the need of Christian society, but could not feel it my duty to subscribe to rules that I could not understand or reconcile with the Bible, and I thought it was better to wait than to take a step I could not take back.

I will now relate some of the trials I met with from the enemy, to show what power he has over the minds of weak, young converts. We had a mill for grind-

ing bark that went by water, about half a mile from the tan-yard, and one day while at work near there with some oxen, they became frightened at something and became almost unmanageable. I called out something to them and succeeded in stopping them from running into a ditch; another young man was behind me, as soon as we crossed the bridge, something said to me, "You swore at those cattle." I could not tell what I said, I felt dreadfully, for this young man had often told me, "You pray now, but it will not be long before I shall hear you swear again." We slept together and it was my custom to kneel before retiring, sometimes praying vocally and for him; but now I thought it is all over with my religion, he has heard what I said and will boast that his prediction has been verified. Nothing was said between us on the subject for two or three days. One night after retiring, he said,

"What ails you, Prescott? Why have you left off praying?" I told him I could not pray as I then felt. He wished to know if he had said anything to hurt me, I told him he had not, and I asked him if he remembered of my using bad language the day my cattle were frightened, he replied that he did not remember of hearing me say anything wrong, and thought if I had he should certainly recollect it. I then told him how it seemed to me, how it had troubled me, and the reason I could not pray with him.

After this I got along very well; I became acquainted with an old mother in Israel who was a great help to me in explaining the source from which these temptations came, that they came from the enemy, that it reminded her of what she heard old Jesse Lee say once, "that we could not prevent the birds from flying over our heads, but we could prevent their

making nests in our hair." So I tried to set a double watch over my thoughts and actions, but I found that the enemy was still on my track.

I now began to think about finding a spiritual home. The Methodists were most numerous and there was no other church in that part of the town, they wished me to join the class as they called it, but this was a new name to me for church, and I wished for more information before I joined a church. They lent me their book of Discipline to read, and thought that would satisfy me. I read it carefully and found it contained things I could not understand or believe, and I could not unite myself with a people who professed to be governed by such rules, and this brought some trials on my mind for I believed them to be Christians and loved them as such.

About this time a meeting was appointed

for the purpose of baptizing the converts, I thought I would attend and hear them relate their experience, but to my astonishment they said nothing, the minister read something from the Discipline to which they assented. They wished me to go forward but I did not feel it my duty, knowing I could give no reason for so doing but because others were baptized, and this would not satisfy me. I was afraid of being led from the right path and dared not move forward unless I felt "Thus saith the Lord."

About this time I had some business that called me up into the region of Sandy River, and as I was unacquainted with the road to that part of the country, I made some inquiry of those who had been there. A brother to the man with whom I worked said he was going in a few days to the town of Starks and if I would wait he would accompany me. I accepted his offer

and we travelled together to the place where I was to stop. He said he belonged to the Freewill Baptist Church and was going to attend a monthly meeting in Starks and wished me to go with him. I accordingly went; the meeting was at Elder Ellet's house, we found a very loving company of brethren and sisters, and it was a good meeting — such a meeting as I never attended before. This was on Friday, the next day they intended to commence a quarterly meeting in the town of Anson, to continue over the Sabbath, and I concluded to go with them; they said there was to be an ordination on the Sabbath.

The meeting was held in a log meeting-house on the banks of what is called the Seven Mile Brook. They had an excellent meeting, and on Saturday and Sunday were going to ordain a man by the name of Ebenezer Scales, and also to administer

the ordinance of the Lord's Supper. After the preparations were made on Sunday morning for the Lord's Supper, my attention was called to the subject of the ordinances of the church and for what purpose Christ instituted them, and all at once it opened to my mind in a very clear manner and appeared so glorious I could think of nothing else; it set me to trembling and something seemed to say, "Declare to the people your views." This appeared a great cross to take up, and I hesitated all the forenoon thinking I would in the afternoon if there was an opportunity. At noon, I went away alone down by a brook, and felt I would like to be baptized in that water, and thought as soon as I reached home I would obey Christ in that ordinance.

The afternoon services commenced and at the close of the sermon, liberty was given any who wished to speak. I arose and made a few remarks, and felt better for it.

After the ordination and before gathering around the table to break bread, one of the preachers said, "Before we proceed, I would like to ask the young man who spoke this afternoon, a few questions. I concluded I was going to be called to account for something I had said that was wrong; but the minister said, if I felt it my duty to own Christ in that ordinance, there was liberty for me to do so. I told them I had never been baptized, and belonged to no church, and did not make my remarks by way of any request, but merely to disclose my views on the subject. They said it was not their custom to admit to the communion before the candidate was baptized, but in this case it might be proper as I had made a public declaration of my faith, accordingly I went forward and was greatly blessed. After they got through, they said they were ready to baptize me. I told them I was an entire

stranger to them, they said they supposed Phillip and the Eunuch never saw each other before they met by the river's side. I told them if they believed it to be right, I had no objection, and after giving a short relation of my experience, they asked me if I had any choice as to who should administer the ordinance. I told them no, but after thinking a moment, I told them I had ; if it was my duty to be baptized, then and there, I believed some one that was authorised to administer the ordinance would feel it his duty to baptize. The man who had just been ordained felt it to be his duty to baptize me. We took off our outer garments, and went down into the water and he buried me in baptism, This was a glorious season to me, I felt as if I had renounced the world and had got into Christ's fold.

I now received the right hand of fellowship and had my name entered on the

church book at Mount Vernon. I there found a home and was satisfied. This I think was the last of October or the first of November, 1804. I enjoyed my mind throughout the winter very much. In the spring, the time for which I had engaged was out, and the last of May I went to the West to visit my friends, so I took leave of the brethren, not knowing where my lot would be cast.

When I arrived at my old home I was joyfully received. It was like the returning of the Prodigal Son, — it was a joyful meeting. I remained in that vicinity until July and enjoyed my visit much. I then started in search of work and went to Newburyport and hired with a Mr. Parsons, a line maker by trade. I worked with him until next fall, then went to Hallowell, on the Kennebec river, and hired with a man by the name of N. Folsom, a saddler and harness maker, he also kept a livery stable

with many horses and carriages. I had the care of these and worked in the shop what spare time I could get. My religious privileges here were limited; I could not often leave to go to meeting, and the Sabbath was the busiest day of the week, I was glad when my time had expired.

I next went to Gardiner to work at my trade. I had purchased some land in the town of Vienna, and when my time was up I concluded to go to Vienna and go into business for myself. I was tired of working for others by the month, and was hoping if I went into the country, to enjoy greater privileges and feel better in my mind. I accordingly went there and commenced work at my trade. I expected to enjoy a happier state of mind if I went where the people were engaged in religion, but I was mistaken, for when I conversed with warm-hearted Christians, I found I was far behind them and had lost

more than I was aware of, and I found that I must return and do my first works. I had lost the influence of the good spirit and it was difficult to do my duty, but I continued to strive and pray that God would grant me the influence of his spirit once more, for without Him I could do nothing.

One evening in a prayer-meeting, the brethren were much engaged, but my mind was dark, and I felt like the prodigal son in a far country. Brother Jonathan Bradley felt my case, and he began to pray for me in faith, and before he finished, the Lord was pleased to answer by turning my captivity and restoring to me the joys of his salvation. I was now in a better frame of mind, but I was deprived of church privileges in a measure; there was no Freewill Baptist church in the town, the people were Methodists, but, although they were very friendly I could not feel that

liberty that I should if I had been in church fellowship with them. There was a Freewill Baptist church in New Sharon and two or three of the members lived in Vienna, and I had my name transferred from Mount Vernon church to New Sharon. Thus I became settled temporally and spiritually, and I thought it best to change my mode of living and go to house-keeping. After thinking upon the subject awhile, I concluded to do so.

I wrote to the young woman with whom I had been corresponding for about six years, and receiving a favorable reply, I had our intentions published in the town of Vienna, and when the notice was out, I took two horses and went to Brentwood, N. H. On the eighth of October, 1807, I was married to Mary Graves by Dr. Samuel Sheppard. When our things were ready we put them aboard a vessel at Salisbury bound to Hallowell. I took one horse, my

wife the other, and after four day's ride on horseback we arrived at Vienna, at her brother's, Capt. Jacob Graves. In those days there were no carriages as we have now. We went to keeping house that winter in one part of her brother's house. There was an old log-house on the land that I bought, and in the spring we decided to cut off the toad-stools, repair the old stone chimney, put in a window, and live in it till we could build a house. We did so, and we never enjoyed life better than when we lived in the old log-house. It had a large room and we used to have prayer-meetings in it. That summer I built a new house and we moved into it in the fall. I now thought my arrangements were made for life, and I had a helpmeet who would take one end of the yoke, for she was in Christ before me and had offered many prayers for me while I was in sin and a stranger to God, and it now ap-

peared as if we were as happy as we could wish to be.

About this time I was in a prayer-meeting and while they were praying, a passage of Scripture came to my mind with great weight and in a way that astonished me. I felt in haste for the prayers to close that I might free my mind. While I was meditating, something seemed to say "if you speak in that way it will be preaching." I thought I would begin away from the subject, and introduce it in such a way they would not think I was going to preach, but when I arose and tried to speak, my mouth was dry and my mind was dark, and I found I was unable to talk to them. The meeting became dull and all seemed to be in a great trial as to the cause. The meeting closed and I went home in an uncomfortable state of mind. My wife inquired to know the cause but I could not tell her and neither of us had much en-

joyment for several days, for my despondency also brought her into a state of trial. After a time, in conversation with some of the brethren, to my astonishment they told me it was their opinion it was my duty to preach. No one can tell my feelings They said I must do that duty or the curse of God would rest upon me. I thought is it possible that it can be so, that I must preach in order to enjoy the presence of God, and can I not enjoy it in any other way? I thought if I knew it was my duty I would try to obey, but I thought they were all deceived, and that their impressions were from the evil one. But the brethren insisted it was my duty although I had never opened my mind to any one on the subject, not even to my wife.

About this time I attended a meeting at New Sharon, and during the intermission the minister called me aside and said he thought it was my duty to preach in

the afternoon for he could not, and after conversing with him awhile, for the purpose of ascertaining if I felt any thing special on my mind, the meeting commenced. A hymn was sung, the minister prayed, and I felt nothing until the second hymn was being sung, then a passage of Scripture came with great force to my mind, and the subject contained in it was opened very clearly to me, and almost before I was aware, I was on my feet talking. The passage can be found in Romans first chapter and 16th verse: "For I am not ashamed of the gospel of Christ," &c. At once, something seemed to say, "you are preaching your own experience." My heart sank at once, my mind became confused and I sat down with mortification; the minister then took up the subject where I left it. I thought I would never again try to preach, but the ministers and brethren continued to urge me to appoint

meetings feeling confident it was my duty, but I could not consent to do so.

About this time Elder Ward Locke from Chesterville, called on me saying he had appointed a meeting in the south part of the town, but as he was obliged to be absent, it was his desire and also that of the brethren for me to attend the meeting in his place. I consented to go, but at the time of the appointment a severe rain storm prevented me from going, which I thought sufficient evidence that it was not my duty; but something seemed to say "Why are not others satisfied that it is not your duty?" I began to ask the Lord to grant me some evidence that I might ask to satisfy me. I accordingly asked a number of things, — they would all take place, — still I was not satisfied, I thought they would have taken place if I had not asked them, but one instance out of many I will relate. I was taken sick with the

erysipelas in my head, it spread over my body and I was so very sick I thought it doubtful if I recovered, but I had my senses all the time. One night when suffering the most, (I was lying on the floor for I could not lie in bed my pain was so great,) my wife was sitting beside me and I was thinking, Am I prepared to die, and go to the judgment-seat? How shall I stand in that day? There was only one thing that gave me any fears and that was, I had not tried to do my duty, and why? The answer was, I was not satisfied that it *was* my duty. Something seemed to say "What would satisfy you?" I said if I could be relieved from this pain, from this burning and irritation, I will not doubt any more, because I shall know it will be a reality. I was then so swollen I could not see and was tossing from side to side, the next I remember, my wife said to me "You feel easier, don't you?" I suppose

I had become drowsy, my wife had also fallen asleep and when I ceased to groan it aroused her. I thought a moment and was frightened, for I felt as free from pain as ever I did when I was well. I told my wife I did feel some easier, but I was alarmed and thought mortification had taken place. All at once it occurred to me that this was what I had asked for, but I did not say so to my wife. I then wondered what I should do, for the doctor was coming in the morning and what could I tell him. He came and examined me, asked me how I felt and what time my pain left me. He said it was mysterious that I should be so swollen and still so free from pain ; he could not detect any disease, my pulse was regular, and I was a complete riddle to him

Thus I have given as true an account of the circumstance as is in my power. The swelling in my body began to sub-

side and I continued to grow better. — I was now in great perplexity, not knowing what to do or what course to take; if I obeyed my impressions it would disarrange and frustrate all my plans. I was married and had taken my brother Tristram as an apprentice to learn my trade, and many other objections of a like nature came up.

I said, I cannot go, the reply was, "you can do as you please, but one thing you may rely upon, you will not succeed in your worldly pursuits, and I will lay my afflicting hand on your wife and she shall not be that comfort to you which you anticipated."

I tried to put away these suggestions and think they were only my foolish imaginations and not worthy my attention, but in spite of all I could do, it would at times trouble me. I kept these things to myself, and did not mention my trials to

any one, not even to my wife, and in this I am confident I was wrong, for I deprived myself of all counsel from those who were older in experience. [I will say here, that I am writing this on my birth-day, April 10th, 1861; seventy-seven years ago to-day I was born.]

I had to carry my burden alone, I knew if I conferred with the brethren what they they would say, — they would say to me "Preach!" O, how it sounded. I did not like to hear the term used when applied to me. I said, any thing else, Lord, and I will do it, even to suffer in the body, only let me not be banished from thy presence.

And now, dear reader, it will be too tedious to relate all the events that transpired in my temporal affairs. Suffice it to say, I prospered in nothing that I undertook, and this was not the worst of the case; my wife was taken with a swelling

in her breast which the doctors pronounced a cancer, but she would not consent to have an operation performed although the doctor thought she might be cured by doing so. We tried every remedy we could hear of far and near, both inward and outward applications, but to no effect, they only retarded its progress for a time, it continued after awhile to become more and more troublesome. And here I will leave her for the present and return to my temporal affairs.

A new plan was now presented. A brother of my wife had moved into Monmouth who was a cooper by trade, and as there was plenty of timber on his land, he wanted me to sell my place in Vienna and go into partnership with him. He could exchange his barrels for hides, I could tan them for leather and thus the two trades would work well together, — so it appeared to us.

I soon had an opportunity to sell my place and have my pay in beef stock, the next fall at the appraisal of competent men. I sold it on this condition and went to Monmouth myself but did not take my family there. We built a new house, and on the first day of January, 1811, I removed my family into Monmouth, consisting of myself and wife, my brother and a little girl, a niece of my wife whom we had adopted. We went to work and put down some tan-pits calculating to fill them up in the fall. My stock-note now became due and I had to take it at the appraisal this year. A difficulty now arose between England and America and our government laid an embargo on all shipping in our ports and all trade was suspended ; beef was worth but a trifle, and barrels would bring nothing, we had the stock on hand and felt that we must dispose of it in some way. We finally concluded to drive them

to Bath, there came on a severe rain-storm and after two or three days we sold them for what we could get; and for pay, were obliged to take a large amount from the stores. We took a quantity of salt, put it aboard of a boat bound to Hallowell, but on her passage up the river, she foundered, and the salt became wet and we lost a large portion of it.

And now it was that I felt about sick of the world, it seemed to me it would have been better if I had never been born. I thought of poor Jonah whose case and mine seemed somewhat similar; he knew what would still the tempest so his companions should not suffer on his account, but I had no such remedy to shield others from suffering, and he was to be the victim for a sacrifice, but I could see no such remedy. I feared I should not only lose my own soul, but that others would lose theirs on account of my disobedience,

and I said,— a guilty conscience who can bear ?

In 1812 war was declared and all business took a stand. I then belonged to a militia company and we were called out to defend our country ; these things had a tendency to engross my attention for awhile, but in 1813 my wife grew worse, her cancer was as large as a pint bowl, and the Doctor said she could live but a short time.

I would mention here that I had bought my partner's interest in the business and he had moved into the eastern country.

One day while thinking over my situation, I said to myself, what course shall I pursue after my wife is gone ? I thought I would break up house-keeping, travel and preach the Gospel ; something seemed to say, "Why have you not done it before ?" The answer was, because I was not satisfied it was my duty,— again some-

thing whispered "What would satisfy you?" My reply was, if the Lord will by any means restore my wife to health I will ask no further evidence, but will do my duty, come life or death.

I was at work in my field when these things passed through my mind, but they left me and I thought no more of the matter for some time. In about two weeks I went away from home and when I returned I found two strangers at my house, whom my wife introduced as cancer doctors, who having heard of her case had come from Brunswick to see her; they examined her case and thought it possible for her to be cured, but her disease had made such progress that it would require a long time to cure her. They said they had cured one case in Lisbon, and others that he had named. After talking with them for some time I told them I should not let them commence any operation upon

her until I had seen some that they were doctoring. I went with them and found things as they had said. They then told me they would cure my wife for forty dollars, and if they did not effect a permanent cure they would make no charge. They commenced operations on the last of October, 1813, and in July, 1814, she became as well as usual, and lived until 1828, on the twelfth of June she died of consumption.

After my wife was cured of the cancer she became revived in her mind as did several of the neighboring women, and it being war time, the men after meeting on Sunday would collect together and talk over the news, while the women would have a prayer-meeting.

I will say here, that after my wife's recovery I remembered my promise, and thought I was willing to do my duty when a way should open. My mind was now

dark and I seemed to be bound as with chains. It is said in the Scriptures, "He that hath a dream let him tell a dream." I had one about this time which I will relate.

I dreamed I had started on a long journey, on my way I had a wide river to cross, I travelled until I came to the river, and I could see no bridge and no way which I could get to the other shore, and I thought I should have to give up the journey, something told me I must go to the edge of the water and see what was there. I went and found a boat for passengers to cross in, but I could find no ferry-man. Something appeared to say, you must get into the boat and manage it yourself; I thought I was wholly unacquainted with managing a boat and if I should undertake it and fail, it would carry me out to sea and I should be lost in the ocean. I said, perhaps the rope

is long enough to reach across the river without cutting it loose, so I got into the boat and succeeded very well until I had gone about half way over ; I could get no further, I tried hard but was carried down stream until I reached the shore from which I started. I tried again but with no better success ; something said "you may make another attempt and if you fail you must give up your journey." I started and resolved to do my best. I went just as far as before and could not advance a step farther, presently the boat began to go down the stream, and I thought if I had something with which I could cut the rope, I would do it let the result be what it would. I felt in my pocket for a knife but I had none, I was in great distress and thought perhaps I could sever the rope with my teeth, and as I was about to make the attempt, a sharp instrument was placed in my hand,

as sharp as a razor and as bright as silver. I did not stop to turn round but gave a backhanded stroke and cut the rope and when the boat struck the shore I awoke and found it a dream.

I thought what can all this mean? And something appeared to whisper, "you have started on the Christian journey but have never been cut loose from this world." I was exhausted and my night-clothes were as wet as if I had been in the river.

I will now return to the female prayer-meeting. They were continued from house to house, and one was appointed at my house; I heard of it and said nothing, but thought a good deal of what I should do. The time came for the meeting, and I thought I would not leave the house, so took a newspaper and sat in the kitchen. The people began to come in and something suggested to me that I should be a

stumbling-block in their way if I sat there, and I thought I would take my paper and go into the field, for if I could not take part with them I would not stand in their way. I went to the spot where I was at work when I made the promise that I have mentioned, and it appeared as though I was asked where I was going? I made the reply that I was going out of the way of those who wished to worship God. Again the voice appeared to say, "Is this the way for you to conduct when it has come into your own house?" My mind seemed to awake and I returned to the house and resumed my seat. Again the voice asked, "Which would be most in my way if I were going to perform a religious duty, to have some one in another room listening, or to have some one in the room with me?" I tnought I would rather they would be with me and although it was a great cross I determined I would go into

the room where the meeting was held. I seated myself by a stand where laid a book, I took it up but think I did not read much. Soon I heard the women sigh and sob, presently Sister Chandler arose and said, "Mr. Prescott, we poor creatures have met here for a prayer-meeting, and I do not know but that you think it an insult to you for not asking your permission." I thought if my conduct had been such as to give people these feelings in regard to me, it was time for me to leave the place.

As soon as she sat down I was on my feet as free as a bird escaped from the snare. We had a glorious meeting and they told me I must appoint the next. I complied, and appointed a meeting for the next Sabbath evening. The news had spread around that I was revived in my mind and there was a great gathering and we had a powerful meeting. I then began

to appoint meetings on week-days. The Lord poured out his Spirit into the hearts of his people, sinners were pricked in the heart, backsliders began to return, and a most glorious reformation commenced and spread in different directions, and I had meetings almost every day in the week in different neighborhoods.

I will now give the reader an account of my church-relationship. After I came to Monmouth I had no church privileges but with the Methodists, and after a time, it was thought best for me to unite with them in church fellowship if they could receive me; they knew I was not a full believer in their doctrines and discipline, those matters had been talked over, and they said I was as much a Methodist as many of them and there would be no difficulty on that point. I told them I would join the church and be subject to their rules until they required me to take

a course which I could not conscientiously take, or object to my doing that which I felt to be my duty, and if we could not agree I would peaceably withdraw or they might deal with me according to their rules.

The next week after I joined the class they requested me to take the class-leader's place, for they believed I had a public duty to perform, and after some consideration I consented to take that office, and my meetings were held subject to their rules. The people were not very well satisfied with the preacher whom they employed that year, — but I will pass over this matter for the present.

The reformation increased rapidly and spread through different towns, Winthrop, Wayne, Leeds, and Litchfield. Not much was said about joining the church, there was enough to do to take care of the wounded and nurse the converts. The

news of the reformation went abroad and preachers of different denominations came over to help us and there was no strife among us for a time, but bye and bye, the Methodists thought it was time to begin to gather in the converts and told me I must be more stringent in my course and not allow every one into our meetings, for if I did they would not join the church, that I must draw the reins of discipline tighter and encourage them to come into the class. I told them it was the duty of the preacher to attend to that, they said he could not gather them in, that I had the hearts of the people and they would follow me.

Thus matters went on until the Presiding Elder ordered the rules of the Discipline to be enforced, and I must not admit any to enjoy the privileges of these meetings more than three or four times unless they would join the class. I told them if the

time had come to take such a course some one else must do it, for I could not, and some of the church thought as I did. It would be tedious and useless to relate all the particulars, but suffice it to say, it came to this. The preacher proclaimed that at the next meeting he would explain those points of Discipline and enforce the rules. He did so, and when he had finished I told them the time had come that I had mentioned when I took the office of class leader, and I now wished them to release me or deal with me for not complying with their rules, but they were not inclined to do either, and I was under the necessity of taking the responsibility and declaring myself free from their church. This course brought us all into a great trial, we could not get one of the converts to join the class, and when the meeting closed we went home with heavy hearts. This was on Saturday, there was

a meeting on Sunday but it was a very dull time.

On Monday morning the preacher came to my house and said to me, "you must come back and take the lead of the class again and proceed as usual with your meetings, for there is great dissatisfaction with what has taken place in regard to your leaving us and you must come back or I fear the reformation will stop." I told him I was sorry for what had been done but I could not help it, it was then April, the Conference met in June, and then we should have another preacher, when we should have the same ground to go over again, and it would be useless, for in all probability my mind would not change in regard to the matter. He wished me to think of it till the next Thursday, when he was going off on the circuit which was then a four weeks' circuit.

Thursday morning came and I went to

his house and talked over the matter with him and took my leave of the Methodist church. I told him I expected to go to the Freewill Baptist Church at Mount Vernon. He offered to give me a written statement that I did not leave on account of immoral conduct, but on account of a disagreement of opinion in church matters. I thanked him and told him that as I was going among acquaintances, probably I should not need it, but if I did I would call on him for it, thus we parted and I went home.

My friends or those who agreed with my opinions said I ought to continue my meetings, but I told them that would be commencing a separate meeting and I did not feel capable to undertake it, the Methodists would also open one and there would be a division and in consequence the reformation would cease, I could not consent to do it as I then felt. Some days after,

I called at one of the neighbors and found a number had collected to consult upon the state of affairs and they said, "What shall we do? We cannot go with the Methodists to meeting, and we wish you to hold meetings as you have done and we will support you in so doing."

I thought, Has it come to this? If I knew it to be the will of God I would undertake it. I opened the Bible and thought if the Lord would direct me to a passage that would show me my duty I would obey. I let the Bible fall open and the first passage that struck my eye was in the first Book of Samuel, 20th chapter and 29th verse. It reads thus, "And he said, Let me go, I pray thee, for our family hath a sacrifice in the city; and my brother he hath commanded me to be there; and now if I have found favor in thine eyes, let me get away, I pray thee,

and see my brethren. Therefore he cometh not unto the king's table."

This text was so applicable to my condition that I could not resist it, and I told them I would appoint a meeting, this gratified them and they concluded to have a meeting the next Sunday. I said I would have one in my own house, and appointed it many days in the future that the word might get abroad as I wished it understood that at the time I intended to make a full confession of my views on doctrine and church organization that the people might know upon what ground I stood, and I intended to preach as God might enable me. The meeting was appointed on a Thursday and at the stated time the house was filled. I arose and stated the object of the meeting and thought I could say with Elihu addressing Job and his three friends:

"Days should speak and multitude of years should teach wisdom. But there is a spirit in man; and the inspiration of the Almighty giveth them understanding. Therefore I said, Hearken to me, I also will shew mine opinion." Job xxxii. 7, 8 and 10.

I spoke about an hour and a half, and when I sat down, an old Baptist brother arose and clapping his hands, shouted "The Hebrew standard!" "The Hebrew Standard!" a number of times. Several others spoke, among the number was Simon Clough, afterwards Elder Clough, who was at that time teaching in Hallowell and having heard of the meeting came to hear. From this time we concluded to hold our meetings in the school-house and appointed one for the next Sabbath, when the people gathered together to hear the strong things that might be spoken, and we had a glorious meeting. We felt free to com-

municate and speak our minds without offending any, and if any were not satisfied they had liberty to go where they could be better fed. The reformation now seemed to take a new start, and I had meetings about every day in the week in different parts of the town and in the adjoining towns of Winthrop, Wayne, Leeds, Wales and Litchfield.

I had at this time no public speaker to help me. The Methodist preachers stood aloof from us and some of them opposed the meetings and tried to injure my character by spreading false reports to destroy my influence, reports that I held to corrupt and pernicious doctrines. But the people would be their own judges in these matters for they had the Bible to read.

I commenced a meeting in the eastern part of the town where a revival had commenced. Meetings had been held there by a man by the name of Wells, who,

from his eccentric manner, was called "Crazy Wells," but whether crazy or not, the Lord acknowledged his labors and souls were converted through his instrumentality. The reformation increased and also the opposition, but I felt that the Lord was on my side, and I did not fear what man could say or do against me. I thanked God and took courage.

About this time some of the converts wished to be baptized, the Methodists would not baptize them unless they would consent to join their church, and as some of them had been baptized by sprinkling in their infancy, they would not re-baptize them as they called it. In the town of Vienna there were some preachers who had left the Methodist Church and stood on free ground. The brethren requested me to find some one to baptize these converts, and I went to Vienna and found Elder Jonathan Bradley and his brother Josiah,

and after conferring together, Br. Jonathan concluded to come. A meeting was appointed and he baptized my wife, Simon Clough, and several others. He tarried some days and held meetings with us which gave general satisfaction.

At this time other preachers came to our help, Elders Ward Locke, Henry Frost, and James Tuthill. A large field was open for labor, and when the net was cast on the right side of the ship, there was sometimes a large draught of fishes, but the net was not broken. The work of the Lord went forward, — some said it was the work of the devil, that the devil sent those preachers, — that it was Methodist ground and they had no right to come without their permission.

I state these things because they were so, to my great sorrow, but I had put my hand to the plough and could not look back.

Simon Clough now commenced preach-

ing, and his labors were blessed and converts were multiplied. It was thought expedient to organize a church according to the New Testament doctrine and a meeting was appointed for the purpose; several preachers were present to assist in the organization, and we proceeded to the business, but before we had finished, some of the Methodist brethren began to oppose us and make disturbance. Our meeting was held in the school-house, which they said was Methodist ground, and that we had no right there, and they commanded us to disperse; and in consequence of so much disturbance the preacher thought it best to adjourn for they could not proceed with their business. The meeting was accordingly adjourned to the next day, when a church was organized according to the New Testament, consisting of ten members. This took place on May 2d, 1817, and before the close of the month,

the number had increased to thirty-two in church fellowship, acknowledging Christ to be our Lord and lawgiver, the doctrines of the New Testament to be our rule of faith and practice, and an evidence of being born of the Spirit of God, the test of Christian fellowship.

A number of the converts desired to be baptized and wished me to administer the ordinance, but as I was not ordained I could not. It was thought expedient by the church that I should be set apart by the laying on of hands, to the work whereunto the Lord had called me; accordingly a meeting was appointed at the town meeting house. Simon Clough was then preaching in the town of Fairfax, now Albion. A revival was progressing in that town, and it was thought best that we should be ordained together.

The council that was called for hearing our experience and call to preach, was

composed of Brs. Jonathan Bradley, Ward Locke, Henry Frost and Josiah Bradley. I began to think what I should say for myself, for I never had heard a call to preach related. Br. Clough was a learned man, I could hear him relate his first, then I should know better how to communicate mine; but a whisper came, saying, "then you are going by his impressions, and not your own." I said, no, I will relate mine first, if I can arrange it so that I shall not appear too forward in the matter. But it so happened, the night before the meeting Br. Clough called and wished me to go forward first, saying I was the eldest and the position belonged to me; I readily consented, and was glad of the opportunity.

At the conference in which we were to relate our experience and call to preach, there was a large congregation assembled, and I thought when they called on me,

I would honestly state to them the reasons why I thought it my duty to preach the gospel, and if they were not satisfied with them, I should be clear.

When I had closed my recital, I said to the congregation I should esteem it a great favor for as many of them as were satisfied that it was my duty to preach, to signify it by rising, which the whole congregation did, with the exception of one man. I now felt that I had a claim on the people for their attention, when I should address them, and could have confidence to preach to them.

Our ordination took place on Nov. 2, 1817. Elder Ward Locke preached the discourse from Acts xx. 24: "None of these things move me," etc. We both knelt down and were set apart, he as an evangelist, and I as pastor of the church of Christ in Monmouth.

I continued my labors in thisreg ion, and as I wished to be earning something for the support of my family, I packed up my shoemaking tools, and took them in my hand, and worked from house to house, making shoes for the family during the day and holding meetings in the evenings; which afforded me a good opportunity of learning the minds of the people.

I know the course I took was not popular, but I cared not for that, so long as the Lord blessed my labors, and souls were converted, and the lambs fed. At this time we were visited by preachers from other places. Elders Mark Fernald, Samuel Peon, Moses How and some others. It was now thought best that a church should be formed in the east part of the town, for the better accommodation of the brethren. Accordingly a meeting was appointed for that purpose, and a church was organized and called the second church

in Monmouth. I was chosen their pastor, and had now to divide my labors between the two churches, which were about six miles apart.

About this time there was a number of churches gathered from different towns in the State, and a general meeting was appointed to be holden in Monmouth, at the town meeting-house. Ministers came from different towns and different states, and there was a great gathering of people. Elder Moses How preached in the morning from Numbers, xxiv. 17: "I shall see Him but not now," etc. Elder Ward Locke preached in the afternoon, from Psalms lxviii. 11, 12: "The Lord gave the word," etc. It was thought best that the churches should unite together in forming a State Conference for their mutual benefit and the advancement of the cause of Christ. Accordingly a State Conference was organized, and the two churches were

admitted as members thereof. This was a glorious good meeting, and the brethren took new courage; and, although this sect was everywhere spoken against, converts were multiplied and many additions were made to the church.

I continued my labors as usual through the following winter and saw much of the power of the Lord in the spread of His cause. I will relate one circumstance that took place. I was at work at Mr. Joseph Norris' on Monmouth Neck, six miles from my home, in the month of February. I awoke one morning under very strong impressions that something was the matter at home. I did not know but I had been dreaming, which caused such feelings. I went into the room and kindled a fire, and sat down to work, but continued in great trouble of mind. I was called to breakfast, but could not eat; they asked what

troubled me, and I told them my feelings, and that I should go home, for I could not work, feeling as I did then. Mr. Norris said if I must go, he would let one of the boys take the horse and carry me, but I told him no, I would go across the pond, it was much nearer and I could get home sooner than to go by the road. When I arrived my wife said to me, "Have you got home so soon?" I said why, what is the matter? She said "Mr. York has gone after you, Esquire Orcutt's wife is sick and must die, and wishes to see you." I took my horse and went to her house, about two miles distant. When I arrived I found several of the neighbors gathered there; I went into the room where she was, and she took my hand and said to me, "I must die, and I have not religion, no hope of salvation hereafter; and something said to me, 'send for Elder Prescott,

and ask him to pray for you,' and I want you to pray now, for I cannot live much longer."

I cannot describe my feelings. I knelt down by her bedside and tried to pray, and before I got through I could discern a bright place as it appeared to me ; she became more composed and wanted me to sing, which I did, she then wanted me to pray again ; I did so, and then sang another hymn. I then asked her if there was never a time in her life when she felt her mind changed. She said " when I lived in Bridgewater, when a young girl, there was a reformation in that town, and I was under powerful conviction at one time, at last light broke into my mind, and I felt as light as a feather, and happy in my mind, but I gradually lost it by mingling with vain company ; but whenever I heard you preach it would bring those

feelings back to my mind, but I thought it was only imagination and it was best to pay no attention to it, — and now "what shall I do to be saved?" I said to her, lay hold of that light which then shone into your soul, and the joy will return, and you will feel an evidence of the pardon of your sins. She said "Is it possible that the little spark which was then kindled in my soul so long ago will bear me up and support me through the valley and shadow of death!" I said to her, as God is true, if you will lay hold of it, and believe in Christ as your Saviour, it will be amply sufficient. She lay a short time perfectly still, then raised her hand, and shouted "Glory to God! He has come! Glory, glory, glory!" A happier soul I never saw. She now wanted me to sing again, and sing and pray as long as she continued to breathe, for she said, "I can

hear when I cannot speak or see." Thus she continued to fail till the evening when she calmly fell asleep.

I had never been acquainted with her, had only seen her at meeting.

The place where we held our meetings in the first church was too small to accommodate the people who attended, and Br. Robert Withington said if the brethren would build a meeting-house, he would give the land required for the building, and also enough for a burying-ground. Accordingly they went to work and erected a house ; I finished the outside, and we occupied it several years before the inside was completed. We put in temporary seats and had a joiner's bench for a pulpit, and many times the glory of the Lord filled the humble house where we assembled. Then was the time the brethren loved each other, and it was among their chiefest enjoyments to meet together and speak of

the glorious things of the kingdom of God, and talk of his power; neither did they make excuses that they could not attend meeting because they could not appear out in the most fashionable costume of the world's people. We did not then think so much of the outward adorning of the body, but that adorning of the mind, of a meek and gentle spirit, which in the sight of God is the pearl of great price.

Thus things went on until the year 1824, when I received a letter from the town of Raymond, the place of my nativity, signed by several of the citizens, wishing me to preach there awhile as they had no minister at that time; and as I had been occasionally there to visit my friends and held meetings with them, they thought there was a work for me to do in Raymond. I laid the matter before the churches in Monmouth, and after considering it awhile, concluded it was my duty to go, as they

could be supplied with preaching in my absence. Elder Henry Frost had moved into the place and took the pastoral care of the churches during my absence.

In the month of February I set out for New Hampshire and when I arrived there my friends applied to the committee of the Congregationalist church for the meeting-house, which they refused, although several of their own church members signed the letter requesting me to come. This refusal to open the meeting-house for me disappointed the people and some of their own members also. It was a great disappointment to us all.

But it so happened the Freewill Baptist brethren had a monthly meeting appointed at the house of Brother Joseph Dudley in the west part of the town on Saturday afternoon and I thought I would attend the meeting. I did attend it and was very cordially received.

There were several of their preachers in attendance, and they had heard of the refusal of the Congregationalists to open their meeting-house for me, and they said if I would stay and preach with them they would sustain me. I told them if there was a place suitable for me to meet in I would accept their offer. They said we could have the large school-house at the Centre, in the neighborhood of the meeting-house.

I accordingly made an appointment for a meeting to be held at the school-house the next day. The people gathered in large numbers and more than filled the house. We had a very good meeting,—God's spirit was there, and impenitent sinners fearful and trembling. I held some meetings during the week and made appointment for one on the next Sabbath.

The spirit of the Lord began to do its office on the hearts of sinners, and old

backsliders began to return to the fold, the old brethren were revived and brought in their tithes and offerings, and the Lord poured us out a blessing.

It was thought by the brethren best to get into the gospel order, and have the church re-organized, as there was a number who desired to be baptized. The old church was scattered ; they had not had any regular preacher for a long time. The churches in Deerfield, Epping, and other places were notified, a meeting was appointed and the church was re-organized and reported at the Freewill Baptist monthly meeting. They chose me as their pastor for the time being.

The Congregationalist society engaged a man to preach for them in the meeting-house. That church had always held the meeting-house and parsonage in their hands. I told the brethren I did not be-

lieve they had any right to hold it exclusively, for it was the property of the whole town, and each denomination had a right to a share in it, also in the parsonage. An investigation of the case was made and the different societies received their shares and sold out their right in the house to the Congregational society.

The Freewill Baptist brethren then went to work and built them a house of their own, and I had the privilege of worshipping in it before I left the place. I told the brethren I was avenged of my two eyes which they attempted to put out by not allowing me to preach in their house as they called it.

I went to Raymond in February, and in May I went home to Monmouth and soon returned with my wife to my field of labor. I baptized a goodly number during that season, and they were added

to the church and have sustained their visibility to this day. We remained in that region until November when we went to our old home in Monmouth.

While I was absent the brethren finished our meeting-house. Thus matters went on without any thing out of the usual course until the year 1828, when the Lord called me to pass through severe trials and afflictions. In the month of January, my wife took a severe cold while on a visit, which settled on her lungs and caused consumption, of which disease she lingered along until the twelfth day of June, when she breathed out her spirit into the arms of her Saviour, and left the world in peace with God and all mankind. She lived a peaceful life and died a peaceful death. She was a wife who looked well to the affairs of her household, and her hands were always employed in something that was useful.

She was always prepared to entertain strangers and feed the hungry, — but her work is done, her sufferings over, and her warfare is ended, and doubtless she is now with Christ, — that my last days may be like hers is my prayer.

I was now left alone except a young girl we adopted, a niece of my wife, and she was about being married, and then I should be entirely alone. I had let my place that year, for I, with two other persons, had taken a job to make a survey of every man's land in the town, and make a plan of the same, which would take us all the season.

Before my wife died she wished me to take this young woman to New Hampshire on a visit to her friends, and mine, and thought it would serve to calm my feelings. Before her death we talked over all our affairs, and what course she thought best for me to pursue after she was gone. She

said, "don't you sell your place and break up house-keeping, you will never be contented to board, you will want a home to go to; you may live a good many years, and at a proper time you may find some one you can unite yourself with. You will not always feel as you do now, and will for awhile after I am gone. I wish all my things to remain just as they are and not scattered abroad. Ruth, will want some of them when she goes to house-keeping." But it was all foreign to me at that time, yet I told her I would do as she desired me to, as far as was in my power.

After my wife was buried I was all broken down in my mind. I did not know what to do, or what course to take, and I could not get much satisfaction by asking the advice of my friends — one would advise one thing, and another something else,

but in one thing they were all very nearly agreed, and that was, that I would do well to be looking up some one for a housekeeper, and each one had some friend they thought would be suitable for me. I told them whenever the subject was named to me, it gave me very unpleasant feelings, for I was undecided what course I should pursue, but if the time should ever come, when I should feel it a duty to take such a step, there would be sufficient time for thinking of it then.

Things went on as usual until the fall, when I hired a man to take my premises until the surveying was completed, and made my arrangements to go a journey to the West.

I will now relate a singular circumstance that transpired in relation to my situation. Capt. Joseph P. Chandler, who was a near neighbor of mine, was appointed light-

house keeper on what is called Burnt Island, which lies about three miles from the main land, in the harbor of Boothbay. His wife was a member of our church, and wife and myself had visited them after they moved there. One night on my return home from my work I found her at my house; she said she had been very sick with a fever and other complaints, and was not expected to recover, but she had in a measure, and having heard that Doctor Prescott, of Monmouth, was very skilfull in diseases like hers, and her husband put her on board of a vessel bound to Hallowell, and she was to get her brother who lived there to take her to my house, and I would introduce her to the doctor. We talked over my situation and affairs in the evening, and she felt very much interested for me. In the morning I took her into my carriage and carried her to see the doctor.

Before we parted, she said she had something to say to me, it was to relate a dream she had while she was sick. One afternoon her husband went to the post office and found a letter from her brother who had been boarding with us, and took it into the room where she was sick, and told her he had got a letter from Monmouth, she said "you must read it." He read on until he came to the part which spoke of the death of my wife, she then said to him, "stop reading, for it brings to my mind a dream I had last night. I dreamed Sister Prescott was dead and the Elder was married to a woman in New Hampshire by the name of Sally Stevens." And she said "I have an impression you will live to see it come to pass."

She had never seen this woman or known any thing respecting her.

Many things transpired about this time which made it necessary for me to conclude what course I must pursue, the particulars of which it will be needless for me to relate. I never felt greater need of divine direction than I did at this time. It was not only my own happiness that I had to seek, but that I might take such a course that the cause of Christ should not be reproached, and if I ever prayed in sincerity for divine direction it was that I might be directed aright in this matter.

We got ready and commenced our journey to New Hampshire, and on our way I made up my mind to select me a companion if the Lord would open a way so that I could see His hand in it. In going to the place where our friends resided, we passed the house of Mr. Samuel Stevens, Sally's father. As we were riding along I thought of Abraham's ser-

vant who went out to choose a bride for Isaac. He wanted to the Lord to direct him, and when he arrived at the place by the well, he asked for a token, and it was given him. I said, may I not ask for one ? I thought if she is the companion intended for me, when we get to a suitable place where I can have a full view all around the premises, — if I can see her and no other person, I will take it as an evidence that she is the one designed for me.

When we arrived at the place I looked around and saw her sitting by the window looking at us, and she came to the door and enquired of us respecting her brother and sister who lived in Monmouth. I enquired after her folks, and ascertained they were not at home, and that she was alone, — thus my token was signified, and I concluded to do my errand, and thought I would say as he did, "And now if

you will deal truly and kindly with me, tell me that I may turn to the right hand or the left," and she said "I will go with the man."

After some conversation, I told her that after she had taken time to consider the matter in all its bearings, and if she came to the conclusion that it would be right that we should be united as husband and wife, to write to me at what time she would be ready, and I would go and have the contract solemnized. Accordingly, in due time, she wrote to me, and when the appointed time came I journeyed thither, and on the twenty-second day of January, 1829, we were joined in marriage by Elder Orlando Hinds; and on the seventh day of February, we arrived at our home in Monmouth, and we have lived happily together to this time, April, 1861, and I have never seen the time when I have regretted for a moment the

course I took, for I do believe the Lord guided me in it.

My wife has been the mother of six children: five sons and one daughter, whose names are George Nelson, Mary Jane, George Alanson, Benjamin Rice, Sewell Jedediah and Samuel Nelson.

George Nelson lived until he was two years, eight months and ten days old, when he was taken sick with the canker rash and scarlet fever, and died after an illness of three days.

There are circumstances connected with this child's life and death which rendered his death exceedingly painful to me, it was so sudden that it came upon me like a tempest and completely overpowered me. I was unreconciled to the affliction, and knew it, but could not help it. It appeared as if the heavens were shut up so that my prayers could not enter. At one time, while at work in the field, I

thought I would go to the house and see if I could get comfort from the Bible for my troubled mind. I took up Doctor Clark's Commentary and let it fall open, and the first words that attracted my attention were these: —

"With patient mind thy course of duty run;
God nothing does nor suffers to be done,
But thou would'st do thyself if thou could's see
The end of all events as well as He."

I said, Is this so? Then, if I have confidence in God that He does right I have no reason to complain or to be unreconciled to his dealings. I felt then as if I could say with the poet, —

"Good Jehovah in bestowing sunshine;
Nor less His goodness in the storm and thunder;
Mercies and judgment both proceed
From Kindness Infinite."

Infinite Kindness teaches us submission; bids us be quiet under all His dealings, never repining, but forever praising God. I felt a calmness of mind, and could say, the will of the Lord be done. It appeared at times as if I could hear the spirit of my little boy whisper in my ear and say, "the storm is passed, and I am at rest, so father, weep no more for me."

Our next child was a daughter, who lived to the age of twenty-three years and nine months.

In her twenty-first year she was married to Mr. Samuel C. Stevens, of Biddeford, and settled in Lewiston. They had one child, a daughter. They were both taken sick in November, with consumption, nearly at the same time, and in the February following they came out to stop with us. Mary-Jane lived until the ninth day of May, when she left us to be with Christ, as we humbly trust. She experienced

religion before her marriage, was baptized by me and joined the Christian Church. Her husband lived two years and then went to join her in the better land where parting will be no more. I felt now to say with Job, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord." Mary gave to us her little daughter, Eva Isabel, two years of age, to bring up.

Our four sons have arrived at the age of manhood. George A. and Sewell J. are in Boston, Benjamin R. is in Lewiston, and Samuel N. is at home with us at present, — thus our family is scattered; and my wife and self are left to finish our journey alone.

The churches in Monmouth are done holding meetings, the old brethren are nearly all gone, and the old preachers with whom I formerly associated have all gone to their reward. I am now seventy-

seven years of age and cannot go abroad to visit the churches and brethren as I formerly did, and sing, —

"Oh, land of rest! for thee I sigh,
When will the moment come,
When I shall lay my armor by,
And dwell with Christ at home."

The church which was gathered at East Monmouth, April 15th, 1818, and which in 1830 numbered fifty-nine members, became divided about building a meeting-house and other matters; they became somewhat discouraged and gave up their meetings. Some of the members died, many removed abroad, and some joined with other denominations, so that now the church is extinct.

I mention this as a warning to those who may come after, for the old saying of "united we stand but divided we fall,"

is as true in regard to religion as to politics, and to call their attention to the importance of observing the rule that Christ gave his disciples, which St. Paul says, "Peace be to all that walk by this rule."

Nothing special took place until the year 1835, when the condition of the churches was such that I became disheartened, and concluded it would not be of advantage for them or me, to labor with them longer.

Under these circumstances I thought they had better procure the services of some other person; to this arrangement the churches consented and they accordingly engaged a brother by the name of Richard Eldridge to preach to them.

I soon after sold my place in Monmouth and made arrangements for returning to New Hampshire in the spring. It was now the winter of 1835, and we were

obliged to lease our home and could not go until the spring, we removed to East Monmouth, and occupied a house with widow Nancy Folsom, but when spring came, our two children were taken sick with the whooping-cough which prevented our going till August.

At this time I had a little money on hand, and there being a small place for sale near Monmouth Academy, I thought I would purchase it, as there was an opportunity to rent it to Dr. James Cochran, who agreed to manage it according to my directions.

In the fall my friends and brethren wrote to me respecting the management of my place, and saying they wished me to come back to Monmouth ; and as there was no field opened for me to labor in here, which I could feel satisfied with, I concluded to return, which I did in the month of October, and moved into the

house occupied by widow Locady Chandler, until spring, when I occupied my own place, the Doctor's time having expired. My home was so far from our places of worship, as I preached one half the time at Monmouth, and the other half at Wayne, the brethren thought it best that we should remove nearer the centre of my appointments.

Accordingly my friends called a meeting to make some arrangements for that purpose; they came together and wished me to state on what conditions I would labor with them and spend my whole time with them.

I told them they might take my place and sell it, or do what they pleased with it, and also sell my other property and pay off my debts, and the surplus might go towards the support of my family, if they would make up the deficiency, — but the principal should not be diminished

from what it then was. To this proposition they consented, and appointed a committee to make the arrangement and surperintend the business.

Shortly afterwards the committee came to my house with teams to move us. My brother Tristram had given me the privilege of moving my family into his house, until a place more convenient could be obtained, accordingly we packed our goods and moved to his house.

We left our home in the month of February, expecting that some arrangements would be made early in the spring for our accommodation. I was taken sick very soon after, and was unable to go out until the last of March, and then I was feeble, and here matters remained until the spring opened. In the meantime the committee had done nothing respecting my business, had paid none of my debts

and had made no provision for my family. What to do under these circumstances I could not decide.

An opportunity now presented to sell my place, and I thought it best to avail myself of it, so that I might cancel my debts and thus free myself from that burden, as the committee was not likely to do any thing about it.

I had now sold my place, paid my debts and was waiting for the church to provide a place for my family to live in, but they neglected to do any thing about it, and I was obliged to provide for myself the best way I could.

There was a small piece of land for sale at North Monmouth, with a cellar dug and stoned, the timber was on the spot for a house, and the stone for the underpinning ready to set, which I purchased and immediately went to work to build a house.

On the eighth day of June we moved into a house at the mills near where I was building, and on the ninth, our youngest son was born. In the course of the afternoon we raised our new house. The brethren took hold and rendered me much assistance in completing it so that it would answer to move into, and on the seventeenth of August we took possession of it and have lived in to the present time.

I could here relate many trying scenes which I have been called to pass through, but for certain reasons I think it best to pass them by. I can conscientiously say I have done all in my power to advance the cause of Christ in this region, — yet, have done comparatively, but little ; but if I can have said of me in the end, what was said respecting the woman when she was censured because she had done

so little, "he has done what he could" I shall be satisfied, for I have always felt constrained to say with St. Paul, "To me, who am the least of saints is this grace given that I should preach the gospel;" and if I could say as he did in the commencement of his experience, — "I was not disobedient to the heavenly vision," it would be better for me and for others also, — but I can say with him in another respect, "By the grace of God I am what I am." "The gospel which I have preached was not after men, neither received I it of men, but by the revelation of Jesus Christ, so that it was not I, but the grace of God that was in me" which caused me to cry out like him and say — "Woe is me if I preach not the gospel!"

I never preached for money and never

engaged to for any stipulated sum, with the exception of the proposition I made to the church which I have previously related, — that I would labor with them if they would support my family while devoting my time to them; but which they neglected to do, and it is for them to answer for, not for me, — and there I leave it.

I often think of the beautiful sentiment of the poet, which says, —

> "How pleasant 'tis to see
> Kindred and friends agree;
> Each in their proper station move,
> And each fulfil their part,
> With sympathizing heart,
> In all the cares of life in love."

And while I have been taking a retrospective view of the many changes that have taken place since I came on to the

stage of action, and the things of earth in which we hope to find pleasure and happiness I could say —

"I 've seen an end of what they call perfection here below
How short the powers of nature fall and can no farther go."

I have often felt willing to adopt the language of the apostle when he says — "If in this life only we have hope we are of all men most miserable;" and I have often taken satisfaction in repeating the words of an ancient and worthy author, while contrasting the enjoyments of earth with the happiness of heaven, which I will here transcribe, that they may not be lost: —

Hast thou not seen impatient boy,
Hast thou not read the solemn truth
That gray experience writes to giddy youth,
On every mortal joy?

Pleasure must be dashed with pain,
And yet with heedless haste,
The thirsty boy repeats the taste
Nor hearkens to despair but tries the bowl again ;
The rills of pleasure never run sincere,
Earth has no unpolluted spring,
From the cursed soil some dang'rous taint they bear
So roses grow on thorns and honey wins a sting

In vain we seek a heaven below the sky,
The world has false but flattering charms,
Its distant joys show big in our esteem,
But lessen still as they draw near the eye,
In our embrace the visions die
And when we grasp the airy forms,
We lose the pleasing dream.

Earth with her scenes of gay delight
Is but a landscape medley drawn;
With glorious colors and false light,
Distance commends it to the sight
For fools to gaze upon;
But bring the nauseous daubing nigh,
Coarse and confused the hideous figures lie,
Dissolve the pleasure and offend the eye.

Since the time of this arrangement which I have mentioned, my labors have been governed by circumstances; some of the time my health has been such that I could not preach, and we have been visited with a great deal of sickness in the family; besides, many other matters connected with my situation and circumstances have engrossed my attention and prevented me from accomplishing much in the duty of preaching, but I think I can truly say that I never felt a brighter evidence of the truth of the Holy Scriptures, and they never appeared so harmonious and truthful as they do at the present time; and I never was more established in the doctrine of the gospel which I have attempted to preach during the space of forty-five years, as it is believed and inculcated by the Christian denomination.

The Christian doctrine embraces the whole Gospel, just as Christ preached it and left it to his church, — a perfect rule for them to walk by — and it tells us that it has power to make us wise unto salvation, through the faith which is in Christ Jesus; — thus, to understand it is to be wise — to be ignorant of it is to be destitute of wisdom — and there requires nothing to be added to it or taken from it — and I verily believe we may look for the fulfilment of all it promises to accomplish for the world; and notwithstanding the confused state of the world and the troubles in our beloved country at the present day, I feel in my mind to cry out in the language of the poet: —

The Prince of Salvation is coming! prepare!
Away in the desert His blessings to share;
He comes to receive us from sins and from woes
And bid the dark wilderness bud like the rose.

His reign shall extend from the east to the west,
Compose all the tumults of nature to rest;
The day-spring of glory illumined the skies,
And ages on ages of happiness rise.

The brute-hearted temper of men shall grow tame
The wolf and the lion lie down with the lamb
The bear with the kine shall contentedly feed
While children their young ones in harmony lead.

No more shall the sound of the war-whoop be heard,
The ambush and slaughter no longer be feared;
The tomahawk buried shall rust in the ground
While peace and good will to all nations abound.

All spirit of war to the gospel shall bow
The bow lie unstrung at the tail of the plow
To prune the young orchard the spears shall be bent
And love greet the world with a smile of content.

Roll forward dear Saviour, roll forward the day,
When all shall submit and rejoice in thy sway;
When white men and colored, united in praise
One vast hallelujah, triumphant shall raise.

When I peruse the Scriptures of the Old and New Testaments, and compare scripture with scripture, and apply them to the events that have transpired, and when I think that this great and mysterious plan was not the product of human wisdom, but was contrived and put in operation, and carried on and upheld by that Being who created the universe, and governs every part by such undeviating laws that it cannot prove a failure, for the prophet said, "The vision is for an appointed time, but at the end it shall speak and not lie, though it tarry, wait for it, for it shall surely come and not tarry, for the just shall live by faith."

When I compare the present state of the christian part of the world at the present day with the ancient church, I am ready to say, Where is their faith, and

on what is it founded? Is it not because they receive and follow the doctrines of men, instead of following the doctrines of Christ, and make void the law of God by keeping their own tradition?

And in conclusion I feel as if it would not be amiss for me to offer a few thoughts on a passage of Scripture found in our Lord's gospel as recorded by St. Matthew, eleventh chapter and twelfth verse, which reads thus: "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force."

First, Why did he select that period for a starting-place in giving instruction to the disciples? Because it was the commencement of the gospel of His kingdom. Prior to that the law and the prophets were in force, and the gospel was never preached and applied as a rule of life,

until John began his ministry and told the people the kingdom of heaven was at hand, and the mode of government which God had established under the law was ended and fulfilled ; and that, the priesthood being changed, a change in the law also became necessary, and that the laws of this kingdom would be binding on all the nations of the earth, and the middle wall of partition between the Jews and Gentiles would be taken down, and free access would be given to all nations, and the forms and ceremonies of the old law were abolished. This raised their indignation to such a degree, they imprisoned John, and because he told Herod his course of life was unlawful, he caused him to be beheaded ; this principle of violence prevailed with that class of people all the time, till the crucifixion of Christ and the ministry of the apostles, and it is in the

world at the present day. I suppose they thought by the exercise of this violence they should overthrow this system of government and take it by force. The kingdom of heaven suffereth violence, and the violent take it by force — hence we ask, —

What does the term, suffer violence, mean in a scriptural sense as used in the text?

I answer, in searching the Bible I find in most places it means to admit of, or allow without resistance: as Jesus said to John at his baptism, "Suffer it to be so now;" and the apostle said to his brethren, "Why do ye not rather suffer yourselves to be defrauded," and not go to law brother with brother. And never but in one instance did the disciples resort to physical force in defending the doctrine of Christ, and that was when the attempt

was made to take Jesus by force, when Peter drew his sword and cut off the ear of the servant of the high priest. But what did Jesus say to him, "Put up thy sword into its sheath, and suffer ye thus, for," etc.

This force has been exercised against the church of Christ ever since its commencement, but they have not yet got possession of the kingdom, nor will they ever obtain it, for the apostle said to his Hebrew brethren "Wherefore having received a kingdom that cannot be moved, let us therefore have grace whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire."

Hence, I believe the term *suffer*, means to allow or permit, and the *violent* are those that rise up and oppose and persecute the church of Christ. They will not be

convinced by argument but rely on force to accomplish their hellish designs, and where human governments are on their side, the prison, the dungeon, and chopping block are used.

But where there is no state religion and the people are allowed the liberty of conscience and speech and are allowed to form their own creeds, they have to exercise force by their ecclesiastical government and exclude from their fellowship all who will not subscribe to their creeds, and they say,

"Stand by thyself for I am more holy than thou."

This spirit, in my opinion, is not the spirit of the gospel of Christ, for the apostle said "Let each esteem others better than himself," and again he says, "Resist not evil but overcome evil with good."

I cannot find in the New Testament any provision made either by precept or example, to make use of force to carry forward the great principles of the Gospel, but the language is "Therefore knowing the terrors of the law, we beseech you, in Christ's stead be ye reconciled to God."

But if conviction is forced upon their consciences by the preaching of the gospel, they say as Felix did, "Go thy way for this time," etc., and perhaps they raise a tumult as they did at Ephesus, saying, "Away with these men," and although convinced of the truth, it does not force them into obedience. And this is their condemnation, that "Light has come, but they love darkness rather than light because their deeds are evil and they will not come to Christ that they might have life."

Thus I have endeavored in a simple and unconnected manner to give my views of the doctrine contained in the text. For "from the days of John the Baptist the kingdom of heaven suffereth violence and the violent take it by force."

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